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## LECTURES
ON
## PHRENOLOGY,
BY
## DR. SPURZHEIM.

### LECTURE 9.*

LADIES AND GENTLEMEN,

I BEG leave to call your attention to certain distinctions which have been made between the moral and religious feelings. I know that the same thing in its application can be called moral and religious. I have spoken of several powers which, in their application, are moral; and first of *benevolence*; we have seen that the cerebral part situated anteriorly in the upper region is destined to what is commonly called goodness of heart, or benevolence; we have also seen, that the organization situated in the middle part of the head, at the *fontanelle* of children, is destined, according to our observations, to *veneration*, which being applied to superior beings is called 'adoration,' and when applied to beings around us, is called 'respect.' I have spoken of an organization destined to what is called *firmness* in phrenology, often in common language *the will*: we have seen that individuals who have this cerebral part large insist much upon their ideas; they say, "I will do so," not "I desire to do so." I have also spoken of a power under the name of *conscientiousness*; we admit that there is, in every man's mind, a primitive feeling which disposes him to look for justice, and we have then distinguished between the power and its application. All these feelings, in their application, are moral; and I come now to a still more difficult part, I confess it freely, it is to speak of certain feelings situated in the anterior part of the head. Phrenology embraces the whole of the human mind; we have considered man as an animal and as a moral being, and we have now to consider him as a religious being.

*Hope.*

I shall speak of a particular feeling under the name of *hope*. Is there any thing in man which may be styled hope? It is a feeling necessary in every situation; what would a man do without hope? Are we not sometimes infinitely more happy whilst hoping for a thing than after its enjoyment? Is it not necessary to possess this feeling? Philosophers and others have spoken of many impulses to action as desires, but there is something in man not to be confounded with desire. Each power in itself desires, but we have not hope in proportion to what we desire. There are some who have this feeling in the highest degree, even sometimes to become deranged; others who have not quite so much of it, but are continually scheming—building castles in the air; they form plans and immediately think they must be realised; they think and immediately begin to act, without reasoning—without caution; this is the abuse of the application of this fundamental power. There are others who so easily despair that they never hope; if they undertake a thing they scarcely ever hope to succeed. You may discover the organization in a most positive way; look at both sides of veneration and you will easily perceive a great difference in the deve-

* In our last number, by an oversight of the printer, the *eighteenth* Lecture of Dr. SPURZHEIM was published instead of the *ninth*.—ED.

lopment of individuals. You will see that this cerebral part is variously developed in different individuals, very large in some, very small in others. Some have the middle part very much developed and the lateral parts depressed; and the lateral parts will be strongly developed in others. (Several casts were shown, in which great differences of these organizations were evident.) You see here a great development of cautiousness, but not much of hope; looking at such an individual I should say, that he fears more than he hopes. Some individuals are very fearful, scarcely ever hope to succeed. There are some persons who make various projects, various plans, and then give them up; they do not consider them beforehand, and in such persons you may always expect to find a large development of hope; there are others again who undertake very little. If I see an individual with a large development of hope, and if I see also acquisitiveness large, I know he will undertake things from selfishness, and so of the other powers, being combined we may trace somewhat of the application of the primitive feeling, but this is not our object now.

This feeling in common life is very important; it is essentially the parent of the religious sentiments; it is this power which disposes man to hope for future life, that gives him a "longing after immortality;" we are so often deceived in this life that we hope for something better in another. There is a natural feeling in man to hope for things, and Christ himself taught man to hope for something better in a future state. In conversing with persons of religious habits, you will find some who hope much, others fear very much, and you will be sure to find this cerebral part large in the former persons. I give this organ as quite certain, and the power is that which gives a disposition to hope. Look at such a head, do you suppose that the person would be influenced much by the hope of future rewards or the dread of future punishments? This was a criminal who did not betray the least fear even at death. Compare it with others; can you not distinguish a great difference between them? (Several specimens were shown of different degrees of development of the organ of hope.)

*Marvellousness.*

I come now to the most difficult, I confess, of all the organs, and it is one extremely active in mankind. Men have been conducted by their feelings in all times, and are still in a very great degree. There is something peculiar in the human mind; if we consult the history of ancient times we find, that man has always been pleased with the ideas which have reference to superior beings; if man is to have commandments he wishes to receive them from above, and he is very attentive to such as he supposes come from above. The Greeks had their oracle, to the instructions of which they paid the greatest attention; the Romans looked out for supernatural events and miracles, and they had their oracles, to which they attached much importance; if a crow fled to the right or to the left it was regarded favourably or unfavourably for the intended enterprize; if the intestines of an animal offered for sacrifice had certain appearances they were encouraged to undertake, or abstain from doing a thing intended. Indeed there would be no end if I were to mention every proof of the human mind toward what is miraculous and supernatural. I find that it is a feeling still very prevalent in persons of all degrees of civilization. The savages are powerfully influenced by their sorceries and witchcrafts, and so on, and if we observe even civilized nations we shall find abundant proofs of the existence of the same feeling. I have only to contend for the existence of the primitive feeling, not of its particular application. I shall not say whether the Greeks and Romans were wrong or right, that does not devolve on me to prove, I only assert that we find them disposed to entertain such feelings.

We come to more civilized beings—to reasonable beings. A man, by an excess of veneration, will become superstitious, and some will say that they believe in witches, this is the love of the marvellous you see. (A laugh.) A man has a fundamental feeling, by which he wishes to be in communication with something supe-

rior, and we must take great care not to be led into abuses by this feeling. I am sometimes astonished to see it so strong in individuals; if you reason with them on their religious opinions they will say, ah! there is no reason to be admitted here, this is a mystery; and the more mysterious the better are they pleased. (A laugh.) Others will say, that they will not believe the religion of other nations, of other individuals; there is the greatest tendency to believe in miraculous and mysterious things, and we see that reasonable persons even, persons who reflect, have the greatest difficulty to overcome certain feelings. Look at such a man as SAMUEL JOHNSON, it is known the great difficulty he had to overcome certain opinions which he had formed. If you observe the common people you will observe this feeling very active in all countries; they do not like to change their places of residence, or to be married on a Friday; if the salt is turned over some mischief is to happen; and then there are winding sheets at the candle, and various prejudices. (A laugh.) If any person would tell a mysterious story to any of us we should feel amused by it; we are all fond of fictitious stories. Tell people astonishing stories and they will be pleased. In theatrical representations, introduce a multitude of transfigurations, incantations, enchantments, and so on, people will be amused, not only children but men. So that you see there is a feeling which disposes mankind to be amused by such things. In religion, even of a refined order, you will see this feeling active; we find that some individuals place the greatest confidence in their faith, however mysterious, and there are others who would begin by reasoning, and you will find the greatest difference in their organization, for he who wishes to receive his religion by reasoning has not much faith. I have repeated this assertion, and it is an important one in the consideration of the philosophy of the mind, that all the feelings are felt. Every one from infancy is attached to things which savour of the wonderful, and such as appear supernatural, but different in their degree, and I repeat that I do not speak of their application but of the fundamental feeling, and that those who have the feeling strong have a peculiar organization.

This feeling is, like all others, blind in itself, and if you allow it to act alone it will produce disorders as well as the other feelings; recollect, however, that I do not speak against its useful application, but that disorders result from it when in excess. In phrenology we admit that the powers are given for certain purposes, but not to be abused; we speak of hunger and thirst in the history of man, we do not say they are to be *gourmands*; we speak of the love of children and of the desire to acquire, but not so as to be unjust to each other; let us be attached to each other, but let us not blunder about it. If I speak of the love of self-esteem, or of the power of destructiveness, I do not say man is to destroy himself or to be proud. I think that man is endowed by the Creator with power to destroy animals for his sustenance, but not with authority to torment and injure them; no, benevolence, which is also given to him, counteracts that. Benevolence may produce disorders, but we must not encourage idleness to be benevolent. So of hope, we may hope for things that are reasonable, but not such as are impossible. Let us admit hope, that hope which leads us to the belief of communication with superior beings, and which induces us to believe that we shall live hereafter with superior beings. There is a point of harmony to be arrived at, and we must try to bring the whole into harmony, and not let one power run alone; for if we let any one power go alone, and not in combination with other powers, the result will be bad.

I spoke of a feeling of this kind, and formerly I called it *supernaturality*; I have called it so in my French work on Phrenology. I spoke of some singular observations made on the heads of persons who were visionists, who thought they had seen ghosts; and it is said of SOCRATES even that he had seen the demon. Some people have said that they can raise the devil, and many persons have given figures to him. Many people, reasonable enough on all other subjects, believe in visions,

they believe in them, and think they see them. I will show you the head of a man of your own country, (BLAKE,) who wrote a book on visions, and if you look to the head a little anterior to hope, you will see that it is very full. Many other individuals have come under our observation, but I merely give these as examples, because nothing can be done in phrenology without observation; we may observe the manifestations of the human mind, and arrange them afterwards, but we could not say there is a fundamental power of believing in the existence of ghosts. During a few years I have reflected upon this power, and by degrees I have found that it is the organization which undertakes the support of faiths. Seeing that some individuals had a greater tendency toward the dogmatic part of religion, and that others directed their attention more to the moral actions, I was induced to observe their organization, and I found that those who have no religious faith given by nature were very much developed here laterally and anterior to hope, and I found that such persons were alarmed at hearing of or seeing of ghosts. I could not see how it should happen, that such as believe in ghosts should be firm here about, having a tendency to the miraculous or supernatural events, and seeing this, I called it supernaturality in my first work published in 1818, but it is really difficult to find names for the primitive powers. The object of phrenology is to display the fundamental powers of the mind, to discover the parts of the cerebral organization with which they are connected, and then to find names to express them correctly, and this is often as difficult as the two first. Those who believe in wonders and miracles have this part large. The Edinburgh phrenologists, particularly MR. COMBE, call it *wonder*, that is a modification of the expression I have used, but there is no doubt as to the power or the organization; as to the name I will not dispute for that; we have no authority for names, and I am ready at any time to change the name of a power if a better can be substituted. I should not, perhaps, be able to speak so certainly of this particular feeling, if it were not the cause sometimes of mental derangement. It is for me to call your attention to this feeling, and I leave it to you to say, whether you can find an appellation preferable to the one I have affixed to it.

This feeling ought to be brought into combination with all the rest; I like to bring them in harmony, to bring them together. This feeling is sometimes excessively active in insane persons, and whenever I see such particular manifestations, I am sure that there is something primitive in the feeling, and I look then for the organization. The powers are given to produce certain satisfactions; but it is not every one that is quite satisfied with this life, and therefore looks for future satisfaction, and he does this by hope. Certainly any one, without having religious faith, will sometimes be astonished, and it is not necessary to go far for him to feel astonishment, for if he will reason with himself as to the means of his existence, how he is nourished, how his body is built up, he must say that it is incomprehensible; we must refer it to some more ultimate cause, and it is said we shall know the master by his works. I wish a term for the power itself, not for its application, and therefore perhaps the name of supernaturality is not exactly correct. I look at the dictionary of Johnson, what is the meaning of wonder, and supernaturality, and marvellousness, I find that wonder is defined to be merely an expression of surprise at any natural event; but this feeling I am speaking of is not confined to natural events, but has a still greater tendency to supernatural events, hence we seek for a name which embraces both, and looking at marvellousness, I find that it has in this language a twofold meaning, that it expresses both meanings, and if I were to choose the term for this power, should prefer *marvellousness*, according to the definition of Johnson. But you must not suppose that because we differ in names we differ in the science. I must confess that the Edinburgh phrenologists have done great good to phrenology, by taking it up in the spirited manner they did; it was laughed at by every one, because it was much easier to laugh at

than disprove it, and I acknowledge my thanks to the phrenologists of Edinburgh, and I am sure that if it had not been for their exertions, for those of Mr. Dunkin and Dr. Elliotson in London, and the large collection of casts made by Mr. Deville, that phrenology would not be known half so much as it is in Great Britain. If we differ in opinion with each other, we must go to nature and see what she will show us, whether Dr. GALL, or Mr. COMBE, or myself may differ in our opinions, we cannot decide but by an appeal to nature, and we must be content to be instructed by her. This is a great advantage which phrenology has over all other species of philosophy; we go to nature, not to the study, to decide our differences. There will be differences among phrenologists as to the application of the fundamental powers, but to ascertain what mental operation must be ascribed to each power, is the great object. Is there a fundamental power to regard with surprise and astonishment natural events? Then let it be named accordingly; but if there be a power to regard also supernatural events, then the sphere of its activity is enlarged, and I think that the name attached to it should express this. We cannot say that we have the real picture of the Saviour, but the ancient artists have given such a shape to the organization as represents him disposed to believe. This (a mask of Jupiter) is certainly an extravagant representation; it is larger than natural. They have given to Jupiter a much larger forehead than is natural. Let us look, however, to smaller proportions in men, and be contented with less development. Wherever this feeling is strong, you will find great breadth here about, upon the upper and lateral part of the head, and it is, generally speaking, much more developed in this country than in France, a little anterior to veneration, by the side of benevolence. Shakspeare, in his conceptions, indulged in this train of ideas, and you know that he has succeeded in making great impressions on the minds of others. It is found large in the head of Johnson also, and in the representations which have been made of angels. It is very singular, that among all antiques, that the artists have given to none of these great men such a fulness as to Socrates. It is certain that they paid great attention to formation, and we see, among the Grecian sculptors, that they paid great attention to the form, and selected that which they considered the best. We all know that a Grecian nose is considered most beautiful, but it is not every Greek who has a Grecian nose. To return, however, to the subject, we find that some men, as religious martyrs, have died for their faith, and we find such persons very broad in this part of the head. If you examine the upper region of the head, begin in the middle line, and then examine the parts laterally. I would say of such an individual (having veneration and marvellousness flat) that you must not begin with the religious feelings in him. It appears then that man is by nature invited to, and has received a cerebral part to manifest marvellousness.

*Ideality.*

I go now to the consideration of a power which gives poetical talent. Poetry does exist, and it is admitted that education cannot give this peculiar talent. We never say that children acquire the talent to become great poets. "A poet is born a poet," that is an ancient axiom. Look at the organization given by the artists to the poets of ancient times, and you will see that they are broad here laterally. Horace, you see, (showing a bust of Horace,) is represented with this part very prominent. Take your own poets, compare the breadth of their heads here about; look at Milton, and compare Milton with Locke, and you will observe great breadth in the head of Milton in this part, and narrowness in Locke. Many others I could show you; here is the cast I had taken from the head of a shoe-maker at Paris, François is his name; he is quite a natural poet, he makes shoes and makes poetry by turns. (A laugh.) Here again is the bust of Homer, but it is said we have not the true bust of Homer; whether we have or not, it is singular that the artists should have given to him from guess that or-

ganization which corresponds with his character before phrenology was considered as a science. Look at those of the modern poets, who excel in the true poetic genius, and you will find them broad here. Still not all men who are broad here are poets. If poetry is one talent, can you ascribe its modification to one power? No more than you can the religious manifestations to one feeling, or the moral feelings to one power. A great number of conceptions are necessary to constitute a poet, and these cannot depend on any one power. Poetry is the result of a great combination of powers, and there is something very peculiar in it. One man tries to write verse, and it is prose; another man writes prose, and you find that it is quite poetical. I say that there is a feeling essential to constitute a poet, but yet this feeling may exist without the individual's being a poet. It is necessary, to write poetry, that there should be a certain warmth of feeling, an exaltation of the mind, not merely to describe things as they are, but to give the description a tinge beyond what is real, there must be a little fiction. Some men in looking at things as they are become unhappy, because they do not find them as they should be. The feeling of *ideality* is the one I speak of, whether the conception be moral or religious; in all good poetry you will find this prevailing, but as to rhyming, that does not depend upon this power. Let me see a man wild in his conceptions in his poetry, or if he be an artist, in his designs, and I shall expect to find this part broad. It is a feeling too which disposes men to become unhappy, since it induces them to look at things as they ought to be, rather than for things as they are. It is a power which gives a great exaltation to the feelings. Here is the head of a woman who lived in a poor-house; this organ is very large, and I am sure, that whatever feelings she might have possessed would have been exalted by this. Those who have a great combination of this power with the other feelings are very sentimental. I give the organ as positive, but do not speak of the application of the power.

## LECTURE 10.

LADIES AND GENTLEMEN,

Among the powers which I call affective there remain yet two to be considered; one of them is commonly called, in England,

### *Wit.*

If you ask what is wit? it is difficult to give a definition, every one feels what it is. I formerly reckoned this manifestatation of the mind among the intellectual powers, and I cannot think a man can be witty without intentions; but the great object of phrenology is to ascertain whether, what in England you call wit, and what the Germans call *witz*, and for which the French have no proper term, (they call it *bel esprit*,) is a fundamental power of the mind. I have just now to mention that I cannot conceive any true wit without intellect, but we see some individuals in whom this power is manifested without much intellect; we see witty conceptions in their acts without reasoning, and there are children fond of playing with each other to amuse, and fond of being funny, as it is said. If I begin with the observations made by phrenologists on the configuration of witty persons, I think that will be a good way. Here is the head of a witty person, a man famed for his wit, STERNE; in all his conceptions he was peculiar; we find that his head is broad here. We find that there are some poets who have witty conceptions, and they are broad here literally. If I see a fulness here above the external angle of the eye, anterior to ideality, then I conclude that the person has wit. Some individuals have this power so strong that nothing goes through their brains without receiving a tinge from it. Now this is an individual (VOLTAIRE) who could not contemplate any subject, not even a holy subject, without giving it a peculiar tinge of this feeling, and you see the head is broad here. There are some individuals who, in their countenances, show what is called wit, such as comedians; GARRICK, for example; every one laughed as soon as he appeared, and we find the organ largely developed in his

and. There are other good humoured persons, as we call them; they tell a story, and every one is amused; but the same story told by another would excite no attention, and you will find in the former this organ large. (Several casts were shown.) We give here a peculiar sort of mental operation, which we call wit or good humour, and we find the organization full in the anterior and lateral part of the head.

There are other persons again who like to tell stories, but always with a kind of mockery, and they say things with a feeling of irony, have a sarcastic way of speaking of any thing, and if they are offended with any individual, they give a sharp reply when asked a question; if you look at such, they are broad here. Now if I were to speak of a particular application of this power, I should be obliged to speak of a combination of all the powers, and if you learn the combinations you will find why persons who tell stories succeed in amusing, and why some persons give a sharp cutting reply, and why others give a tart answer but not so severe as the others. Now if a person have destructiveness large and conscientiousness small, with this of wit large, that individual will be very severe; but a man having combined with wit self-esteem large, would not be so severe in his replies as the person I have first mentioned. There are men in society who give perhaps witty, but unguarded answers, and they give offence. Some being offended will go away and say nothing, while others will say at once what they feel.—Here is the cast of an Esquimaux's head; he was a very funny being, and you see the organ is large in him.

If you come to artists, there are some who prefer caricaturing to any thing else, and some, if they try to make a caricature, could never succeed; now those artists who succeed best in caricaturing are full here, and I am sure this was the case with HOGARTH. I have a cast here of a young boy, who had a great talent of constructiveness, of cutting out animals, but he always preferred to give the animals such attitudes and positions as would make people laugh. In all countries you will find persons who have early in life shown this power strong. Here is the cast of the head of an Irish boy, eight years of age, and this part is largely developed. We see, even among musicians, that there are certain composers who produce peculiar kinds of music, witty, striking music, so to speak. In architecture we find certain persons fond of whimsical constructions, and so we shall find, that no single power gives great talents; if it did, talents would not be so scarce, but a great number of talents are necessary in order to arrive at great perfection in any science. How seldom does an artist exhibit great accuracy of colouring and of form; he may colour well, but his forms are bad, there is no proportion between them. I said, last time, that there is a certain power necessary to all parts, there must be a certain inspiration in their conceptions, but the other powers give the modifications to their productions. It is the same in music, a power is necessary to make a musician, but some are philosophic in their compositions whilst others are quite superficial; some are quite witty in their conceptions, and introduce chords which are quite amusing. I have been told, by an intimate friend of JOSEPH HAYDN, that when he saw, at a performance of a piece of music, his audience inattentive, and some, perhaps, quite asleep, he would introduce some dreadfully discordant sounds to rouse them, to bring them to their senses, and then go on with the piece as before. So that in common life, among artists and others, in the liberal sciences, in the higher conceptions, the power is manifested in different degrees, and is called, in the highest degree, wit. But what is the fundamental power of the mind, the manifestation of which we call wit? It appears to me that there is a feeling given to man of this kind, but I do not consider it as an intellectual feeling, although it may be combined with the intellectual feelings and receive various names accordingly. We must first have clear ideas of the primitive powers, and if we have not we can never express ourselves clearly; hitherto the knowledge of the mind has been vague, and principally on this account, names have been attached

by philosophers, not to the primitive powers, but to their applications. It is that faculty which the English call *wit*, which the Germans call *witz*, and the French *bel-esprit*, and I am sure that this power is not in such combination in this country as it is in France; the sense, however, remains the same; it is the *wish to amuse others*, but the application will be modified according to the combination of the other powers. If you find a person who, like this man, (VOLTAIRE,) ridiculed so many things considered sacred by others, you may be sure that veneration is not much developed with this power.

Is wit a combination of the intellect with the lower feelings? Shall we call it genius? Genius is supposed to exist only in superior intellects, and if to speak of things around us in a merry way be genius, then idiots have genius, for some idiots who have this power strong and hope strong, speak of all things about them as if they were heavenly. It is fundamentally a wish to amuse, and it will vary in its application according to the activity of its combination with other powers.

*Imitation.*

We see that some persons have a great talent at imitating others, and this art is particularly exhibited in children; if they observe any thing going on, or hear any thing, they try immediately to imitate it. There are adults who are particularly inclined to take off others, as it is termed; whatever they see done they like to imitate. There is a peculiar talent then for imitation, and we see this power more active in children than in adults. Some philosophers have said, that man learns every thing by imitation, but that is not the case. We see this power very strong in some adults, and it is a power essential to great actors, to those who excel in dramatic representations, and we find that it is differently exercised even among those persons; there are comedians and tragedians, some who excel in the imitation of the softer feelings, and others who excel in imitation of the stronger feelings; some excel in the representation of imperial characters, others in the representation of mild characters; that, however, is not conferred by this power. Many men, who are good actors, have great power of imitation, but they could not invent a character; one power is sufficient to imitate, but to perform a deep character many are requisite. The character can only be well represented by him who possesses the feelings which that character is supposed to feel, because these feelings influence the whole expression, the whole appearance, and when I come to speak hereafter of the natural language I shall describe this more fully. We see that in the arts imitation is very useful, but we find that some men who can copy very well cannot invent any thing; if they try to represent a figure in a painting they may give it a correct form, but a person who looked at it would say it is stiff, there is no expression in it. If you look at a statue well executed you would say, there is life in the statue, you may almost fancy it about to speak, and those who excel in giving expression to the various productions of art have the power I speak of. Now it would be impossible to guess at the situation of organs, but experience shows that the organ of imitation is situated here, at the upper part of wit, by the side of benevolence, and whenever you see the organization full here you may be sure that the person has the faculty of imitation. (Several casts were shown of persons who excelled in imitation, and of those who were very deficient in this power.) There is in this skull, said to be RAPHAEL'S, the organ of imitation very large; it has constructiveness large also, and it has form and expression; it combines, indeed, all the qualifications necessary for a great painter. I have mentioned before, that there are several individuals who doubt whether this is the true skull of Raphael, but I know that you might look at thousands of skulls before you would find the manifestations of all the talents which have been shown by Raphael, and that would therefore be to me a great proof that it is the true skull, judging from the combination of the powers which it exhibits. I have seen many skulls in the catacombs, and other places, but never saw any one that would do for Raphael so well as

this. The organization is quite ascertained, and in practical life you will find, that those persons who excel in imitation, whether in the arts or in common life, have this cerebral part large.

These are the feelings which I call *affective*, because the affections depend upon them, and it is important to recollect that they exist from within. There is a new series of powers to be considered, and you know the ancient axiom of ARISTOTLE, brought into more general repute since the time of LOCKE, that "there is no power of the mind which has not been derived from the external senses;" but if every mental operation is derived from without, then we could instruct our animals, because they have the external senses as perfectly as ourselves, and hence an interesting source of intellectual activity would be discovered. But what we have contended hitherto as affective in the mind are the feelings, the propensities and the sentiments, and all these have their source from within, and they act against our will—are not under its control. You cannot say that I shall have this feeling or that feeling, you cannot say, after dinner, "I will be hungry." (A laugh.) The feelings are all blind, they act more or less, but only as impulses without judgment, and every one of them acting by itself would produce disorders. Imitation acting only would make a man a buffoon; caution would make a man fear his own shadow; and benevolence, veneration, self-esteem, or the love of approbation, acting alone, I have before shown you, would produce abuses. There is a remark which I have to make, and which you must keep in view, that by far the greater part of the cerebral mass is given to the feelings. We have examined all the posterior and lateral parts of the head, and the superior part of the head, and we have arrived only as far as the feelings. Which is more active in man, the feelings or the understanding? I would ask whether we act by the feelings or by the intellect? If you appeal to your own consciences you will say, that the actions which you do with respect to other beings, and even to the Supreme Being, you do by the feelings, the first impulse is given by feeling. If you would pay attention you would find, that by far the greatest portion of the cerebral mass is that which is given to man in common with animals; and the other part, by far the smallest, is allotted to the feelings proper to man. I would ask you, whether you do not find this to be so? Hence arises the great necessity of education to exercise the higher faculties, to give them an ascendency over the feelings.

The results of our inquiries thus far are these: 1st. That the brain is necessary to the manifestations of the feelings, and it is astonishing how any one can doubt that proposition. I am sure that those who object to it have never looked to nature. 2dly. We conclude that it is necessary to the manifestations of the mind; that it is the *organ of the feelings*, and of the *understanding*. There are some philosophers who do not like to acknowledge that the brain is necessary to the manifestations of the feelings, although it is much more easy to show that, than it is that the brain is necessary to the intellect. Would you say, that because a blunder has been made in phrenology, there is is no phrenology? yet there are those who make blunders in phrenology, and still do so.

I come now to the forehead, and to consider the *intellectual operations*.

It is necessary to divide it into smaller portions than we have done the other parts of the head, and therefore mistakes become more easy here, than in showing the seats of the inferior feelings. When you reflect for yourself, you will be convinced that it is much easier to show that the brain is necessary for the feeling, than for the intellect, and yet every one admits that it is necessary for the intellect. We want understanding; well, we admit there is understanding in nature, and that as the Creator has given us feelings, he has given us also other powers, which we call intellectual, in order to distinguish them; powers by which we are enabled to acquire a knowledge of the external world, and of the physical qualities of the objects around us. The feelings are not under the control of the judgment; we may have an inclination to eat, and nourishment may be placed in the room, but the presence

of the food is not the cause of our being hungry; to be able to take food, there must be an appetite for the food. The feelings have not an object for their satisfaction, they merely wish to be satisfied, and then comes the intellectual power to act, to point out in what way they may be satisfied, and this is the cause why they have been confounded, their action being simultaneous. In speaking of the intellect, we must examine the external senses; certainly they are necessary, as intermedia between the mind and the external world. The mind cannot act upon external objects, except by instruments, and the senses are necessary to that communication. There is activity in the mind without the senses, but I will not anticipate that, but I would ask, do we acquire a knowledge of the world by the senses alone? It is said that man acquires the knowledge of the world by the five senses; is this true? If we go to animals, we see that many of them have some of the senses more perfect even than man; an eagle sees, from the immense distance at which it is poised, the hare sitting in the grass; the turkey sees a bird of prey when man cannot, and gives signs to her young ones to hide themselves. Examine the other senses of hearing, smelling, and you will find that they are even more perfect than those of man, yet animals never acquire that knowledge of the world that we acquire. To consider man only, do you think you can acquire the powers in proportion to the activity of your senses? Ask an artist who has a great facility in distinguishing colours, if he could acquire from that a talent to paint, and I am sure that he would say, No, there is a peculiar instinct for that; but it is sufficient for us to know that there is a something internal necessary. An idiot has the external senses as perfect as another man, but has he ideas from them? There is an excellent refutation to such a doctrine afforded by the person of James Mitchell, of Scotland. I dare say many of you know his history. He was born perfectly blind and deaf, and consequently dumb; he has arrived at the age of twenty-one years without any education, and yet he has shown from infancy an activity of mind. He has shown the existence of caution, self-esteem, of benevolence toward his family, and it is really astonishing how this young man arrived at the possession of the individual feelings; to receive them from without was impossible, he was cut off from any communication with external objects. Yet he had self-esteem, and acquisitiveness, and other feelings. He thought it necessary, under certain circumstances, that he should conceal; he was allowed to smoke four pipes of tobacco in the day, and if any persons came and gave him tobacco, he would conceal it until he had received from his friends his regular allowance. He was fond of having new clothes, and would destroy his old ones. He manifested a great desire to become acquainted with the external world, and wished to obtain a knowledge of the things around him, and certainly this was very peculiar. He had a good organization, and the fundamental powers were evident, so that we must admit that to acquire knowledge the external senses are not sufficient.

I wish to call your attention to *three points*: 1st, That the external senses are not sufficient to explain the intellectual operations of the mind.

2dly, That every external sense has its power perfect in itself, and is not, as to its power, dependent on another. I am sure that each of you has heard of the *rectification* of the senses, namely, that we learn to see perfectly by touching, and that without touching we could not see, and so on; but every sense has its own power. We do not taste, because we can hear; nor see, because we can touch. A person might ask, when he plunges a stick into the water, Is it straight, or is it crooked? It appears crooked, but when it is taken out it appears straight, so that it is the same afterwards as before, and before as after. This doctrine appears to have been adopted from observing, that children soon after birth show a great wish to handle every thing they see, and appear then better satisfied; but the truth is, that children are born with the organs of vision imperfect, and as soon as the eye becomes perfectly adapted to the medium in which it is placed, sight is perfect

also. However we must admit one modification of what is called rectification, each sense can acquire that knowledge of the world which the others cannot. Hence when a stick is plunged into water, we see it crooked, we touch it, and our *knowledge* is rectified, but not the *senses*. Can the sight rectify the touch, or the touch the sight? If you place a bit of sticking plaster upon the finger of an individual, so as to take away the sensation from the finger, will that enable him to see better? By the action of each sense our knowledge is corrected, but not the senses themselves.

3dly, That as the powers of the external senses are very limited, so our notions derived from them would be few. I will give you an explanation of what I mean; suppose we say that the mind acquires knowledge by the external senses, but the knowledge acquired merely by the senses is very limited; the greater number of notions we have of the world requires some intellectual operation, hence the necessity of some cerebral parts besides those assigned to the senses. The knowledge we have of individual beings around us, of the physical qualities of the objects—such as their form, size, colour, number, motion, not only indeed of their qualities, but also of their relations—has been ascribed to the external senses, but the external senses alone cannot explain this knowledge.

That part of the brain situated in what is called the forehead, has something to do with acquiring a knowledge of external objects, and in making us acquainted with their qualities and relations. The first thing is to examine the forehead in general, and I cannot call your attention enough to this part, if you take any interest in the intellect of man. You must make this a particular branch of study; difficulties above difficulties are here. I wish first to call your attention to the different sizes of foreheads.

In the scale of beings, we remark that the cerebral parts above the nose increase in size in proportion as the animals advance toward the organization of man, and we infer that the intellectual powers have the forehead assigned to them. Look at the wolf, and if you remove the olfactory apparatus, you will find that there is no forehead left, and in the fox you will find little more than in the wolf; but in the more intelligent dogs you will find more than in the wolf or fox; and in proportion as animals exhibit higher degrees of sagacity, or what we call in them instinct, we find the anterior lobes of the brain more developed. But to come to man, draw a comparison between those who have exhibited the strongest intellects, with others who have manifested very little, and you will see the greatest differences, and such differences as must lead you to acknowledge the need of the forehead to the display of intellect. Here is the skull of a man twenty-one years of age, with very little brains in it; now if man is to learn every thing from without, and if the anterior part of the brain more especially be not necessary for the possession of intellect, make such a man become a BACON or a NEWTON. It may be said that education makes the difference, but although we admit the influence of education as a kind of moral culture, yet if the seed be not in the ground we can expect no harvest. Here is the cast of a man who lived at Amsterdam, he was 25 years old when he died, and he was a complete idiot, now what could you make of such a forehead? (Showing it to the audience, the head being very small.) If the various tribes of mankind spread over the surface of the globe were examined, great differences would be found in the intellectual powers, and differences equally great would be found in the size of their foreheads. There are some persons who say that there are several species of mankind, but such an opinion is erroneous, for all the characteristics by which animals are separable into species are to be found in every man, so that there is only one species, although there are varieties. An African is inferior in intellect to an European, and one European is inferior to another. But among ourselves, even in the company before me, there are great varieties in the shape of the forehead, and so different are the foreheads of individuals, that I am sure you might as readily distinguish persons by their

foreheads, as you do now by attending to their faces, or eyes, or noses. Every one may have a talent even with a small forehead; he may have, I say, a talent; but see whether an individual with a small forehead has ever exhibited great comprehensiveness of mind, whether he has shown great powers as a metaphysician, a mathematician, a poet, or a painter; you may rely on it that such a man has a forehead large. Every one may make himself a useful member of society even with a few powers; but where you find a person who excels in every thing he undertakes, and understands every thing, you may depend upon it that his forehead is large. The ancient artists have given foreheads to the gladiators quite different to such as they have given their great men, such as Demosthenes, Socrates, Pythagoras, and Hippocrates, and to the divinities they gave enormous heads, as we see of Jupiter and others, but these are all exaggerated representations.

The next time we shall come more to particulars, and shall begin with the powers situated in the anterior parts of the brain.

## REVIEW.

*Practical Observations on Hydrocele; with a view to recommend a new mode of Operating for that Disease; to which are added, some Practical Observations on Bronchocele, and on Inflammation of the Mamma.* By JAMES HOLBROOK, M. R. C. S. in London, &c. &c. 8vo. pp. 107. Underwood. London, 1825.

HYDROCELE, or, more properly, *hydrops scroti*, is, as all our readers know, a preternatural collection of fluid within the sac of the *tunica vaginalis*. Diminished absorption, or increased secretion of the fluid, naturally exhaled into this cavity, is said to be the proximate cause of hydrocele, and until the pathology of dropsy be better understood, it will be in vain to look for a more conclusive theory, although the present be so obviously defective and unsatisfactory.

Various methods have been devised for the *radical* cure of hydrocele, but the principles upon which they are founded are essentially the same, and all tend to produce the same effect, viz. by inducing a certain degree of adhesive inflammation to obliterate the cavity of the tunica vaginalis. For this purpose, after evacuating the fluid, the following plans (which are set down in the order of their antiquity) have been adopted, viz. incision, excision, tent, caustic, seton, and, lastly, by injection, which is at present the prevailing, and, as far as our experience directs us, the most certain practice. At one period, the method by seton most obtained, and Mr. POTT was its greatest advocate, but in his later years we are led to believe he occasionally employed injections, which, provided their strength be attended to, are seldom or never injurious. It is erroneous to suppose that strong injections are ever required, or, at any rate, that they are more successful than weak ones, and hence the danger which is said to attach to this method of curing hydrocele may be readily obviated. Sir JAMES EARLE first employed spirits of wine, and afterwards wine and water, and we have repeatedly seen a weak solution of sulphate of zinc, in about the proportion of two scruples of the salt to a pint of water, answer every purpose; nay, from some

cases which have been described, there is reason for thinking, that the effects produced by injections are often mechanical, and in no essential degree dependent on their stimulating powers, since distending the tunica vaginalis with air, pure water, or with the fluid that has been withdrawn, has been equally successful. Of the operation by seton we have no experience, but from the eulogiums bestowed upon it by Mr. POTT we should be inclined in some cases to give it a trial, although we think the method by injection less painful, more certain, and therefore generally to be preferred. The author of the present performance, after descanting in the usual terms about "great diffidence," consciousness of "inadequacy," "mortification," "indulgence," &c. &c. tells us, in his preface, that "the subject which has principally instigated him to this undertaking is the *new* mode of operating for hydrocele which *he has adopted*, and that he feels convinced it has many advantages over the other operations." "I have found it," "I have found it," exclaimed the joyous ARCHIMEDES, on discovering the method of valuing king HIERO's crown. What were the transports of NEWTON when, through the fall of an apple, he saw the system of the universe we cannot pretend to conjecture, but with Mr. HOLBROOK we really do sympathize, as we have no doubt our readers will also, when they discover how happily he pounced upon this his "new mode of operating." To view the origin of "such an intellectual process" cannot be uninteresting, and therefore we shall give it in the words of our author:—

"On reading," says he, "that part of Mr. CHARLES BELL'S Operative Surgery which treats of the different operations for the cure of hydrocele, I was struck by the following remark on the operation by seton: '*A priori*, I should have said, that this was the best of all the operations for hydrocele, the neatest, the easiest, and the most manageable. But I have had no experience of it; and modern authority is entirely in favour of the cure by injection.'

Although it did not appear to me that it was altogether entitled to that character, yet I immediately began to consider in what way it might be rendered so. I therefore studied the operation, and consulted every work, within my reach, likely to afford me any information on the subject; but all I could procure amounted only to this: that a certain degree of inflammation was caused in the sac by the irritation of the seton, and when that inflammation had arisen to a due extent, and was decreasing, the threads of the seton were gradually withdrawn.

As I could not learn, from the history of the cases treated by seton, that in any instance suppuration had occurred within the sac, but that the cure was performed on the common principle of exciting adhesive inflammation, it appeared to me quite unnecessary that the seton should remain in for twelve or fourteen days; as it not only rendered the operation much more tedious, but also increased the risk of suppuration and abscesses taking place in the cellular substance of the scrotum. The only object, therefore, to be derived from the seton, was the *producing* of a certain degree of inflammation; and as that object appeared in most cases to be obtained in about three days, or sometimes sooner, I was of opinion the seton *ought then* to be withdrawn. But to this there was the objection, that it frequently contracted some adhesion to the tunica albuginea, which rendered the early withdrawing of it painful. In order to obviate this objection, it occurred to me, that the introduction of a smaller seton

would have that effect, and at the same time be capable of exciting a sufficient degree of inflammation; and in this opinion I was strengthened, from learning that Mr. POTT had, in the latter part of his life, used but a very small seton.

Bearing these circumstances in mind, I determined, the first opportunity that might occur, to operate on those principles, which, although founded on the operation by seton, would in many respects be essentially different; and the troublesome and complicated mode of introducing it by means of a second and longer canula, passed through the canula of the trocar, together with the long needle having a moveable point, as recommended by Mr. POTT, be rendered unnecessary. A case fortunately soon presented itself, and I operated in the following manner:—

Having discharged the contents of the swelling by means of a common trocar, in the usual manner, I grasped the scrotum, together with the loose tunica vaginalis, with my fingers, close to the testicle. This being done, and an assistant holding one side of the skin in the same manner as in making a common seton, I at once passed a straight suture needle, armed with a common ligature, through the skin of the scrotum and tunica vaginalis; and having allowed the parts to accommodate themselves to their natural situation, I tied the ends of the thread loosely together; the thread being passed in a direction from below upwards, in order to leave the one opening depending. This being done, I closed the opening made by the trocar with a bit of lint and sticking plaster; and directing the patient to remain in bed, with something placed under to support the testicles, the operation was finished."—pp. 20, 21, 22, 23.

The thread was removed on the fourth day, and the inflammation was subdued by poultices in the usual manner.

"This description of the operation and case," says he, "will clearly show that it is almost entitled to the appellation of a *new operation*, as the difference between it and the old operation by seton is so great, not only in the mode of performing it, but also in the management afterwards, that its resemblance can only be traced from its having been suggested by it.

In Ambrose Parè's Compendium of Chirurgery, chap. xviii. p. 244, speaking of hydrocele, he says:—'But if the swelling, by reason of the great quantity of water, will not yield to those remedies, there is need of chirurgery; the cod and membranes, wherein the water is contained, must be thrust through with a seton, that is, with a large three-square-pointed needle, thred with a skein of silk; you must thrust your needle through the holes of the mullets made for that purpose, not touching the substance of the testicles. The skein of thread must be left there, or moved twice or thrice a day, that the humour may drop down and be evacuated by little and little. But if the pain be more vehement by reason of the seton, and inflammation come upon it, it must be taken away; and, neglecting the proper cure of the disease, we must resist the symptoms.'

From this it appears, that the operation by seton was used by Ambrose Parè more than two hundred and fifty years ago: and although he did not understand the principle upon which the cure was performed, yet his experience taught him, that sometimes ill effects arose from allowing the seton to remain in too long; and he prefers withdrawing it, and abandoning the cure, to risking the effects of the inflammation running too high. It appears, though rather extraordinary, that in these cases, after withdrawing the seton, a cure did not take place; and I can only account for it by supposing, that the seton was passed through without first discharging the contents of the tumour; the sac therefore did not empty itself, but in a very gradual manner, and not completely, before the seton was withdrawn; consequently, the fluid prevented the tunica vaginalis from coming sufficiently in contact with the testicle to admit of union taking place.

Unless in this circumstance of not first tapping the tumour and discharging its contents, there appears no considerable difference between the operation as practised by Ambrose Parè

and that used by Mr. Pott (and myself); and I should expect the cure would be completed in nearly the same time. Indeed, in point of simplicity and the avoiding of pain in the operation, the former would have the advantage, if done with a needle sufficiently long to pass through the tumour from above downwards."—pp. 25, 26, 27.

So that the author of this "new mode of operating" first learns from Mr. CHARLES BELL that the method by seton is the "neatest, easiest, and most manageable," and being further "strengthened from learning that Mr. POTT had used a very small seton," and that AMBROSE PARE had performed the operation more than two hundred and fifty years ago, employs a common *seton needle*, instead of the *canula* of Mr. POTT—withdraws the seton when the requisite degree of inflammation has resulted—treats that inflammation in the usual way, forthwith hurries to press with his "new mode of operating," and claims the merit of a great surgical discovery!!

Eight cases are added to illustrate the author's practice. And he concludes his practical observations by informing us, that he has had no experience of his operation in encysted hydrocele of the spermatic chord, but that he should have no hesitation in trying it. When he has done so, he will perhaps favour us with the result, either in another volume, or through the medium of the "London Medical Repository." We are much mistaken if this "new mode of operating" be not the offspring of the wizard necessity, who is so often the parent of inventions, and the fruitful cause of mighty deeds. Mr. HOLBROOK resides at Monmouth, which, as our readers know, is "a pretty considerable distance" (as brother Jonathan would say) from Weiss's shop in the Strand, wherefore, like other country practitioners, Mr. H. may be constrained to apply one instrument to a variety of uses, of which we have an example, page 38: in relating a case of hydrocele, he says, "being at the distance of twenty miles from *home*, and not *having a trochar with me*, I was under the necessity of using a *common lancet*." And it is reasonable to infer in the other cases, that from his being many miles from London, and not having one of POTT's *seton canulæ*, &c. he was under the necessity of using a *common seton needle*. Happy country practitioners, you cannot fail to discover "new modes of operating" every day of your lives. From what the author says at page 30, we should be inclined to prefer Mr. POTT's canula after all. "Should any difficulty be apprehended," says Mr. HOLBROOK, "in being able to pinch up the tunica vaginalis with the scrotum, in order that the needle may pass *properly* through the sac, a probe may be introduced into the cavity through the canula previously to its being withdrawn, and which can afterwards be used as *a guide* in pinching up any portion of the tunica vaginalis that may be considered necessary."*

* We recommend the following Extract, from Sir A. COOPER'S Lectures, to the *particular* notice of our Author:—"There are but three operations I know of, which are occasionally had recourse to in the cure of hydrocele: 1st, setons; 2dly, incision; 3dly, in-

We come next to the "practical observations on bronchocele," the first six pages of which (or nearly a sixth of the whole) consist of a paper sent to the Medical Repository in 1817, which the author has here reprinted either, as we suppose, to rescue his opinions from oblivion, or to swell the present volume somewhat beyond the dimensions of a pamphlet. We shall briefly notice this division of the work.

Bronchocele, Mr. HOLBROOK tells us, is very common at Monmouth, but he has not favoured us with the topography of the neighbourhood. The ætiology of the disease he is "unable to discover," but is "disposed to attribute it to a peculiarity in the original constitutions of the inhabitants, or, in other words, that it is hereditary." He is of opinion that it is much more "frequent in persons whose appearance indicates a scrofulous constitution" than in others. It is sometimes congenital. Those who reside in the valleys are not more subject to it than those who live in elevated situations. Bronchocele is common in mountainous countries, and so is scrofula. Cold is not a necessary agent for its production, and the author has "no reason to think that the drinking of water mixed with what drains down from the snow, has any effect in producing it, or any other cause dependent on local circumstances or situation"—p. 57. He calculates, "that the number of females afflicted are, in proportion to males, nearly as ten to one." It appears to him that "its more frequent occurrence in females is in consequence of their more generally delicate and relaxed state of constitution, and greater tendency to irritable excitement of the circulating system." He infers that the thyroid gland is intended "to divert a portion of blood from the head that might otherwise flow with too great force to the brain." * Upon "this supposition of an increased supply of blood to the gland, he first began his practice," which consisted of blood-letting generally and locally, pressure, digitalis, and (which he prefers to every other remedy) burnt sponge.

Contrary to WALTER, who mentions four species of bronchocele, viz. the aneurismal, the lymphatic, the scirrhous, and the inflammatory, Mr. HOLBROOK is content with two, and merely distinguishes the tumours by the general appellations of *soft* and *hard*, which he says "can lead to no wrong deductions." We come next to the treatment, and the author first speaks of pressure, which, as

jection. 1st, setons are very rarely used, but I tell you that they may now and then be advantageously. The seton should be made in the following way: you should take a curved needle, and carry it through the scrotum and tunica vaginalis, and just at the point where the trocar had been previously introduced, and include two inches above the point where the needle enters, and bring it out sufficiently long; the result is, that inflammation generally ensues, water gradually escapes, and as this takes place, adhesion of the tunica vaginalis, comes on; this operation for adults has been generally abandoned, because better means have been employed."!!!—Vide LANCET, Vol. II. p. 85.

* See Elements of Pathology, by Dr. C. H. Parry.

he correctly enough observes, would be a valuable method of treatment, "were it not for the inconvenience and uncomfortable feeling produced by it, from its impeding the free return from the head, and interrupting respiration by its pressure on the trachea." A slight degree of *support*, however, is agreed on all hands to be useful.

2dly, Blood-letting, of which the author is at present more cautious: leeches to the tumour are to be preferred.

3dly, Of digitalis, which the author thinks of little use.

4thly, Of burnt sponge; this remedy is recommended under the following form:

℞ *Spong. Ustæ (subtilissimè levigati)* ℥ss.
*Pulv. Rhei*, ʒss.
*Pulv. Zingib.* gr. xii. *M. et in partes æquales* xii. *distribuenda, quarum sumat j. ter in die ex melle.*

An aperient of calomel, &c. is also administered once or twice a week, according to circumstances. Of the subcarbonate of soda the author says nothing; and notwithstanding the eulogiums bestowed upon burnt sponge, we have administered it in a variety of cases for a long period of time, and, in conjunction with the use of topical remedies, without the least beneficial effect.

Mr. HOLBROOK has occasionally employed it in combination with iodine, but of the latter medicine he has but a slight opinion. We have seen iodine successful in several cases in which the tincture was administered three or four times a-day (in doses of half a drachm, gradually increased to a drachm); the *Ung. Hydriodatis Potassæ* being at the same rubbed on the tumour.

Of electricity he says nothing, and the seton he has never employed. The ligature on the thyroideal arteries is discountenanced, and the excision of the tumour "should on no account be attempted." The author's table of cases "is simply the entries picked out from the dispensary books," and is of little value. The volume is concluded by some remarks on "*Inflammation of the Mamma*," in the early stages of which, the author recommends "the diligent use of gentle friction," a practice, we believe, by no means novel.

We have now presented our readers with a copious analysis of the volume before us, and although it grieves us to censure Mr. HOLBROOK, or any other gentleman, yet our duty to the public obliges us to state, that he has sadly miscalculated his powers. We believe him to be a very good practitioner, but, to use a favourite expression of his own, "we are of opinion" that he is a very sorry author, and if he have attained the age of twenty-four or so, we would earnestly advise him to "sin no more."

The volume is dedicated to Mr. ABERNETHY, the *doctus Mæcenas* of the age.

*Vir bonus, omne forum quem spectat et omne tribunal.* Hor.

And he who will swear that the doctrines of HUNTER are *bona fide his* opinions, and his property, is a very proper patron for a man who lays claim to the operations of POTT.

*To the Editor of* THE LANCET.

Sir,—It being one of the exclusive characters of THE LANCET to present its readers with a faithful picture of the state of medical affairs in every country where the science is cultivated, I feel myself relieved from making an apology, in offering for insertion the four following Lectures on the Venereal Disease, selected from a series of discourses lately delivered by Mr. CRAMPTON in the theatre of the New Meath Hospital. I know not with what feelings the Lecturers of Dublin will receive the intelligence of its being intended by me to supply in future your publication with reports of whatever may be interesting in their discourses, or instructive, either by success or failure, in their hospital practice, I can only say that their conduct hitherto, towards the junior branches of the profession, has rendered me quite unsolicitous as to the result of my intention, or of consulting their wishes on a subject in which they must be somewhat interested. With the liberal and rational portion of the public, I think that by the publication of lectures, the student will be secured against the evils of imperfect instruction; and that by the reports of hospital practice, a safe and effective medical attendance will be insured to the destitute and the diseased. Those only who are acquainted with the state of hospital practice, when the knife knew no limits but the capricious will of the operator, and the pen rioted in experimental prescription, and the fantastic record was confined to the secrecy of the ward; when the leaden lucubrations of every pretender to the office of medical preceptor were only submitted to the inexperienced and defective judgment of *raw* students; those only who witnessed this, and much more than could be enumerated in one period can fully appreciate the salutary effects of the CHECK imposed by the PRESS. When such advantages as these are placed before me in the scale against the punctiliousness of a ridiculous delicacy towards individuals on whom indulgence would be thrown away, I cannot hesitate to adopt that course which reason dictates. Impressed with these feelings, I shall perform a duty which, had not your Journal afforded me an opportunity, I might never have executed.

ERINENSIS.

# LECTURES

DELIVERED BY

## MR. CRAMPTON

IN THE THEATRE OF THE NEW MEATH HOSPITAL, DUBLIN.

## LECTURE I.

GENTLEMEN,

In the science of medicine and surgery, many theories have, from time to time, been promulgated, and various speculations have been adopted, but I shall not trouble you with any; I shall merely detail simple facts, and leave you to draw your own conclusions. I have always considered the time devoted to the description of diseased parts as ill spent and unprofitable. You would derive more *real* instruction from half an hour's hospital attendance than from listening to the most elaborate and lengthy description of disease. It is, in fact, extremely difficult, if not impossible,

for any man, no matter how conversant he may be with disease, to convey to others by description any idea of its numerous forms and appearances. Besides, different men hold different opinions, and often entertain, on the same point, the most opposite views. Contrast JOHN HUNTER's description of a secondary venereal ulcer with that given by BENJAMIN BELL, and you will find the justice of this observation strikingly exemplified.

*Chancre.*

Venereal chancres are described as possessing a distinct character, with elevated edges, and a hard surrounding base; and the diseased part is said to feel like a tumour, with an ulcer at the top. Thus the description proceeds, until at length you do not know what becomes of the venereal chancre. Now this, as a general description, is wrong, and this form of the disease is rather rare. It depends much on the constitution of individuals, and the chancre possessing these distinctive marks usually occurs in a particular part, at the base of the frænum, in the angle between the penis and the glans. According to HOWARD, the aphthous chancre occurs nine times out of ten after infection, but the real Hunterian chancre occurs in the part I have just mentioned. There is no error more dangerous than that of ADAMS (the commentator on HUNTER, who, by the way, reminds one of a stark madman, for wherever HUNTER is outré in his doctrines and descriptions, ADAMS is sure to be ten times more so) who lays down laws relative to the venereal chancre, as if, like the heavenly bodies, it were incapable of change. Now a hard base is not peculiar to chancre. No ulcer indisposed to heal, but will present the same appearance; and indeed the same character is assumed by all ulcers situated on the integuments subjected to local irritation. It is therefore difficult to decide upon the character of chancre. Sir A. COOPER said, that although he would guess an ulcer to be a chancre, he would never positively affirm so of any sore. I remember, in a conversation which I had some time since with Mr. PEARSON, who you are aware has written much on this disease, he said, "Twenty years ago I thought I knew a great deal about the venereal disease; ten years ago I found my knowledge on that subject much diminished, and within these few years back I discovered that I knew nothing at all about it! I once thought that there was no form of that disease which could be cured without mercury; I now know that every form can be cured without the administration of that medicine."

No positive precise distinction, as to external character, exists in nature. Habitual knowledge, that is, knowledge acquired by experience, cannot be transferred or obtained by description; there is but one way to gain it, and that is—experience. There is in this city a lamentable want of opportunities for young men to observe the venereal disease. In some hospitals, patients afflicted with this disease are entirely excluded, and even in those where they are admitted, the number is by far too small and limited. I have long thought of establishing a school for studying the venereal disease at the King's Military Infirmary in the Park, and the matter is now under consideration. Indeed I may announce that it will shortly be opened for that purpose to medical students, and I am sure it will afford them great and valuable opportunities. There are a great many patients admitted, and when a soldier is discharged, should the disease return, he is immediately sent back by the surgeon of his regiment. Thus you will all have an opportunity of seeing the disease in all its forms and stages, and I anticipate that it will prove an extremely useful school. I cannot, however, pass from this subject, without assuring you, that one case in private practice is worth fifty of those you will see in an hospital.

There is something indescribable in the appearance of a chancre, but its general character may be thus stated:—It is most frequently situated at the angle formed by the frænum at the base of the corona glandis; it has a sharp, defined, circular, and elevated edge, and the bottom is of a yellowish green colour, and there is a red inflammatory circle surrounding it; if you press your finger on it

(though I by no means recommend the expedient, as I have known infection thus communicated) you will find a considerable hardness and induration; as the disease advances, if mercury has been given, the ulcer acquires a darker green hue, and there is a reddish, watery, purulent discharge; it continues to extend, but still maintains the circular form. The next positive characteristic of a chancre is this: that nine times out of ten nothing but mercury will cure it. The venereal virus produces a chancre by inducing a specific action in the part or parts affected, and when introduced into the constitution, if medicine be not used, its operation is unlimited. When a chancre occurs in an irritable constitution, a violent inflammation arises, and the specific nature of the inflammation is changed; in some it is phlegmonous, in others gangrenous, and in many phagedenic. Sores in part partake of the character of the constitution, and that of the part in which they occur, as HUNTER has well remarked. I have attended a patient with an ulcer on his leg, surrounded by an erysipelatous redness, and in every respect in a violent state of irritation, while at the same time he had a sore on the other leg which presented a perfectly healing aspect. I have frequently seen a healthy chancre, after one night's debauch, change at once its character, and become converted into a complete slough. When the inflammation surrounding a chancre is violent, and rapidly increases, and when the prepuce is much drawn over the glans, so as to prevent the escape of matter, a phymosis ensues; the penis becomes enlarged and discoloured; at length a purple spot appears on the dorsum, which, by the next day, is converted into a mortified slough, and on the following day the penis protrudes through the aperture. This is often attended with a copious hæmorrhage, which proves critical. The prognosis is good, provided mercury has not been given; but if it has, the mortification extends up the penis to a frightful degree, and in irritable habits the constitution sympathises considerably; the disease spreads to the scrotum, profuse hæmorrhages ensue, the constitution becomes irretrivably affected, and the patient dies of effusion into the lungs. If the prepuce be behind the glans, a retraction takes place, and paraphymosis is superinduced. There is much greater danger of losing the glans in this than in the other affection; mortification, however, attacks the stricture, and thus relieves it. A violent phlegmonous inflammation of the penis often succeeds a chancre; the whole becomes distended, of a purplish hue, and unless it be vigorously treated, the penis will be ultimately lost.

Chancres form most frequently on the penis; they also form on the skin of the scrotum, on the pubis and on the thigh. I know a gentleman who had a small sore on his thigh, to which he applied a piece of sticking plaster; the glands in the groin swelled and inflamed. His surgeon, conceiving it a case of mere local irritation, applied leeches and a poultice. At length secondary symptoms appeared. The surgeon, still persisting in his error, considered the disease to be *syphiloid*, and gave him mercury in small alterative doses. The disease was only partially arrested in its progress; it still continued its ravages, and the bones of the palate, nose, and head became affected, and now, four years after the chancre first appeared on his thigh, he is still a victim to the disease, which cannot be radically cured for some time. Chancres may appear, after infection, from twenty-four hours to seven weeks: they usually appear on the fourth or fifth day.

*Bubo.*

Mr. HUNTER defines "every abscess in the absorbent system, whether in the vessels or in the glands, arising in consequence of the absorption of venereal matter, to be a bubo." After the virus from a chancre has been absorbed, the first effect we perceive is a swelling of a gland in the groin, which swelling is denominated a bubo. Now the question arises, does the gland partake of the disease? This question, simple as it may appear, still remains undecided. The bubo frequently goes through all its stages, and heals without the use of mercury, while the contrary as often takes place. Sometimes the lymphathics ex-

tending from the chancre to the bubo become like hard cords, and a chain of small abscesses occurs along their course, to heal which mercury is not necessary. Buboes not connected with the venereal disease, and not requiring the administration of mercury, often occur. Buboes, from the irritation of gonorrhœa, are similar to the glandular swellings in the axilla after bleeding; there are also scrofulous buboes, and others excited by violent exercise on horseback, &c. You should therefore be very careful, and look closely whether there has been a chancre before you pronounce a glandular swelling in the groin a venereal bubo, and consequently before you resort to the use of mercury; you may otherwise, by a single mistake of this kind in private practice, destroy your reputation and blast your prospects for ever.

## FOREIGN DEPARTMENT.

### ANALYSIS OF FOREIGN MEDICAL JOURNALS.

#### REVUE MEDICALE—APRIL.

*A Table of Diseases observed in the Clinical Wards of Professor* RECAMIER, *at the Hotel Dieu, during the first quarter of* 1825. By L. MARTINET.

Of a hundred and eighty-seven patients admitted one hundred and thirty-one were males and fifty-six females; of these thirty-two have died, being, as it will be seen, about one in six. Of this number a hundred and forty-three were acute and forty-four chronic affections; of the acute attacks, twenty-one terminated fatally, or *one-fifth*. The mortality among the chronic complaints was twelve in forty-four, making rather more than a *fourth*. Diseases of the most frequent occurrence have been catarrhs, pneumonies, and pleurisies; some phthises and other affections, as designated in the following table:—

| | No. | Died. |
|---|---|---|
| Intermittent fevers | 1 | 0 |
| Nervous fevers | 2 | 2 |
| Cerebral congestions | 3 | 0 |
| Arachnites | 2 | 2 |
| Other cerebral affections | 3 | 0 |
| Amaurosis | 1 | 0 |
| Epilepsies | 4 | 0 |
| Thoracic contusion | 1 | 0 |
| Pulmonary catarrhs | 18 | 0 |
| Bronchitis | 7 | 3 |
| Pleuro-pneumonies | 20 | 5 |
| Pleurisies | 10 | 0 |
| Phthises | 9 | 6 |
| Pericarditis | 2 | 2 |
| Hyperthropy of the heart and dilation of the ventricles | 5 | 3 |
| Angina pectoris | 1 | 0 |
| Catarrhal affections, without fever | 3 | 0 |
| Catarrhal fevers | 35 | 0 |
| Other fevers, called grave and suburral | 23 | 5 |
| Chronic gastritis | 2 | 0 |
| Enteritis | 2 | 0 |
| Disease of the rectum | 1 | 0 |
| Metallic colic | 6 | 1 |
| Tænia | 1 | 0 |
| Hepatitis | 1 | 0 |
| Amenorrhœa | 1 | 0 |
| Scirrhus of the uterus | 1 | 0 |
| Abdominal hæmorrhage | 1 | 1 |
| Peritonitis | 4 | 2 |
| Erysipelas | 3 | 0 |
| Anomalous eruption | 1 | 0 |
| Ringworm | 2 | 0 |
| Rheumatism | 8 | 0 |
| Curvatures | 3 | 0 |
| Total | 187 | 32 |

From this and former tables which we have given of the practice of one of the principal physicians of the Hotel Dieu, it will be seen that the rate of mortality per cent. is exceedingly great. It appears that the French practitioners have not yet learned how to treat acute diseases, and from this table it does not seem that they are much more successful in their chronic cases. What should we think of a physician of the chief hospital of London who would allow twenty-one, out of a hundred and forty-three cases of acute diseases, to terminate fatally, or just *one-fifth* of the whole number? We should certainly deem him to be in league with

the ferryman of the Styx, and should hold him up to the observation of the public, and say that he should no longer carry on such carnage.

Some of the cases given by M. MARTINET possess some degree of interest, a few of which we shall subjoin:—

*Cerebral affection; slight confusion of ideas; loss of recollection of and incapability of expressing certain words.*

A patient, aged 54, who had experienced great reverses of fortune, was seized, on the 4th of November 1824, immediately after supper, with a numbness, accompanied by a weakness of the lower extremities, an embarrassed speech, distortion of the mouth, and slight confusion of ideas. Bleeding occasioned a more free articulation, and in about four days the other symptoms disappeared. About the commencement of February he displayed some anomalous symptoms, which eventually ended in extreme depression of spirits. The intellectual faculties were so peculiarly affected, that he could neither read nor write, sometimes losing the power of communicating his thoughts, and wanting proper words to express them. The frequent application of leeches was had recourse to, which did nothing to alleviate the patient. On the 17th of February he determined on entering the hospital. The appearances he presented during his stay were these: countenance natural, the functions of the organs of sense were perfectly free, the general health good, and no pain in the head or any other part; on endeavouring to speak, or answer the questions put to him, he made use of expressions perfectly unintelligible, or of which the sense was incomplete, the words having either no acceptation in the language, or having a meaning totally different from that which is generally given to them; so that on his being interrogated as to his health, he replied by the first two or three words correctly, and then to express that he felt no pain in his head, he would say, "les douleurs ordonnent un avautage!" The expression of correct words only failed him, the association of ideas remaining correct, for when requested to write what he meant, he wrote, "je ne souffre pas de la tête!" The word *tambour*, or drummer, was pronounced to him, which he was desired to repeat, instead of doing which he said *fromage* (cheese); requesting he would write the word, he did so, and perfectly understood its meaning. Several times he was requested to copy printed words, among others "feuille medicale," and after he had written it, perceiving he had added a *t* and put *feuillet* for feuille, he effaced this letter, but he never could pronounce this ward, saying, *féquicale, fenicule, fédecale*. He was then desired to read the word *fequicale*, as written by himself, and he could only say *javdet*. After great difficulty he could be got to pronounce the two first syllables of a word, but could never accomplish its complete termination. He frequently became very impatient on finding he could not express what he readily imagined. This man left the hospital in the same state that he entered it.

In six cases of lead colic, three were subjected to local bleeding with decided advantage, although in one instance there was no inflammatory action to indicate such a plan of treatment.

We have added the following case for the purpose of showing the absurd and dangerous extreme to which acupuncture is at present carried in France:—

*Saturnine Colic; Acupuncture of the abdomen, the escape of the needles into the abdominal cavity; death in twenty-four hours.*

Antoine Bernare, aged 55, a workman at the ceruss manufactory at Clichy, presented himself with the usual symptoms of lead colic, accompanied with nausea, dark alvine evacuations, and frequent micturition, difficulty of flexion of the fingers, &c. Under a narcotico-purgative treatment he got well and was discharged. In a few days he came again, complaining of tenderness in the epigastrium, great tension of the abdomen, but little or no fever; the tongue rather whitish. Leeches and castor oil afforded but little benefit. Three needles were then inserted about *two inches* into the abdomen, one on each side the umbilicus, the other about the centre of the epigastric region, and allowed to remain for five hours and

then withdrawn; from these he derived some relief. The pains returned, when three others, which were about five inches in length, were introduced to the depth of *two inches and a half*. The patient was strictly charged not to rise or move himself, yet, having occasion to resort to the call of nature during the night, he was of necessity obliged to use some exertion, and during this exertion the needles slipped into the cavity of the abdomen. It was discovered two had completely passed through the cuticle, and their ends could be just discerned, deep-seated in the integuments; on attempting an incision to extract them they disappeared altogether. The next night was passed in a state of delirium, he remained throughout the day in a state of extreme anxiety, and in the evening died.

Thirty hours after death, the brain and its appendices, the lungs, pleura, pericardium, and heart were found perfectly healthy. Two pints of yellow serum escaped from the cavity of the peritoneum; this membrane was in its natural state, and without the least indication of inflammation; the mucous membranes of the intestines were every where pale and without any thickening; the mucous membrane of the stomach presented a slight injection at some points. One of the needles was found imbedded at the opposite point to which it had entered; the other was found stuck in the mesocolon. No trace of inflammation was around either. To what absurdities will the blind attachment to a particular practice lead!

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*Curious case of the escape of an ear of Barley through the sides of the Chest, about five months after it had been swallowed.*

Francis Perron, aged 19, swallowed, towards the latter end of August, 1824, a green ear of barley. This circumstance occasioned no particular uneasiness at the time, and Perron thought nothing more of it. On the 9th of September, however, whilst working at the wharf as usual, he became overheated, and drank a glass of cold water. Four hours after, a very severe pain was felt on the right side, in the vicinity of the seventh and eighth ribs, accompanied with oppression, cough, and sanguineous expectoration. The next morning the symptoms were appeased, but appeared to renew themselves every two days. The man gradually grew worse, and was admitted into the hospital on the 14th of September. At this time the cough was more frequent, but the expectoration less; the respiration, although difficult, sounded well in all parts of the chest: a slight mucous guggle was perceptible, and no sign of *hegophonie* was discoverable; at this time a pricking sensation was felt about the ribs before named, when the cough came on. The pulse was quick and soft, the skin hot, the tongue clean, and the bowels were constipated; a swelling could now be perceived on the right side of the thorax. Frequent general and local bleedings, with a strict antiphlogistic regimen, allayed these symptoms; but they again appeared on the 19th and 22d. The lower part of the chest became prominent toward the convexity of the ribs, and a painful circumscribed tumour was easily detected. The cough continued, and accompanied with a copious mucous expectoration.

27th. Fluctuation in the tumour very perceptible; on pressing on it, the cough, expectoration, and pain, became increased; by continuing the pressure, blood was ejected as in hemoptysis. The man lay on his left side, and now expectorated a thick puriform fluid with the mucus, communicating a putrescent flavour to the taste. M. Lisfranc was consulted, who considered it imprudent to open the tumour. The application of the stethoscope gave a dull feeble sound in this part, but there was no *tintement metallique*. On the 18th of October, an issue was put on the apex, and on the 25th another at the base of the tumour; it being thought probable, on the eschars coming out, a puncture might be made through one of the wounds, or that the thinness of the covering of the abscess would favour the escape of the matter. This, as was expected, did happen on the 6th of November, but between the two wounds. A large quantity of pus escaped, and the symptoms ra-

pidly subsided. About a month after the first discharge, a new fistula formed, from which there came, on the 30th of December, a longish body of a green colour, about two inches in length, and every where covered by a thick mucous plastering.

On the 11th of January, thirteen days after the appearance of the first body, another presented itself quite similar to the preceding, but with the barb, and not the pedicle, foremost. These two substances were immediately recognized, as the blade of the *hordeum murinum*, which had been swallowed five months previously. Perron now grew better, and in a short time was perfectly well. One circumstance was observed, on the discharge of the last piece, worthy of remark—that of the forcible escape of air through the last fistulous opening at each expiration.

This lasted twenty-four hours, and returned only when the man lay on his back, or coughed. Percussion furnished no criterion, on account of the position and the extent of the abscess, allowing but of its imperfect application. Many cases have occurred of hard bodies making a passage through different structures; but, as M. Bally says, "That a green flexible substance, like an ear of barley, should be able, without becoming either altered or bent, to traverse through one half of the thorax, is a phenomenon almost incomprehensible." It is presumed the barley-ear did not separate in two until after the abscess had formed, otherwise it would most probably have effected two distinct passages. The fluid contained in the abscess allowing of the latter piece to change its position, and make its transit at its opposite point.—*Sittings of the Royal Academy of Medicine.*

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### *Oil of the Euphorbia Lathyris.*

M. Grimaud has communicated to the Royal Academy of Medicine the result of his experiments on the *oil of Euphorbia lathyris*, having an eminent purgative quality, and from the trials he has made with it, he considers that it is preferable to that of the croton tiglium.

### *Paralysis of the Tongue.*

M. Bouillard read, also, at a late sitting of the Academy, a paper, intitled, "Pathological and Clinical Researches on the influence of the Brain in muscular movements, and more especially that of the tongue." In this paper, the author decides, from his own observations, and from cases cited by others, that the anterior part of the cerebral lobes preside particularly over the movements of the tongue. Each time that he has met with a paralysis of this organ, he has invariably found, in a greater or less degree, this portion of the encephalon diseased.

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### *Spontaneous obliteration of the descending Aorta, and trunks of some of the principal vessels.*

A child, only three years old, was brought to the hospital with the left leg and foot, in part, sphacelated. The little patient underwent the amputation of the leg apparently with little pain, and with the escape only of a few drops of blood at the stump. In the night it died, and on instituting an examination, the abdominal aorta, both iliacs, particularly that of the left side, as well as the crural artery, were filled with an organized mass, resembling blood, easily crushed by the fingers. It could not be ascertained precisely, if this phenomenon had existed for any length of time, or if the sensibility, which appeared so dull during the operation, had been of short duration.

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### *Artificial Anatomy.*

Some notice has been already taken, in the journals of this country, of the ingenious production of M. Auzout, which exactly resembles all the parts which constitute the human body. This model of the structure of the human frame possesses the advantage of allowing all the parts to be separated from each other, and to be replaced in their relative positions. The muscles, the vessels, and the nerves, are represented with the greatest accuracy, as well as the parts which immediately surround them. Each organ presents its natural colour and appearance, and even the delicate whiteness of the aponeurotic struc-

tures is preserved with the greatest fidelity. This singular piece of mechanism has been examined with the greatest care by many of the members, and has afforded to them the highest satisfaction.

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*Unnatural development of Bone at the base of the Skull.*

A case was reported at one of the sittings of the Academy of a curious appearance found in the base of the skull of a soldier, who had died from an aneurism of the heart. The orbitar plates of the frontal bone were found considerably thickened, and presented on the right side a large scirrhous tumour, which had obliterated a great part, cribriform foramina, of the ethmoid bone; it had also very much diminished the size of the optic foramina, and consequently pressed upon the optic nerves. Yet no symptom shown by the patient during life gave the least reason to suspect such a serious and extended alteration of structure. No derangement of the function of the eyes or of the organ of smell was observable.

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## COURT OF CHANCERY.

### ABERNETHY v. THE LANCET.

This was an application on the part of Mr. Abernethy for an injunction to restrain the publication of his *Surgical Lectures* in The Lancet. The arguments of Counsel occupied the entire time of the Court, on Friday and Saturday, June 10th and 11th, and a considerable portion of *Wednesday and Friday*, June 15th and 17th. At the conclusion of the Solicitor-General's reply, the Lord Chancellor in delivering his judgment spoke to the following effect:—

The Lord Chancellor commenced by observing, that the grounds upon which this application for an injunction was founded, were three-fold. 1st. Literary property; 2d. Violation of trust; and 3d. Violation of contract. On the other side it had been alleged, in opposition to the motion, that supposing the plaintiff to possess every right, yet that he came too late, and that the practice of a Court of Equity would not allow injunctions to be granted after the lapse of so many months. It was further urged, that the plaintiff ought to have asserted his right by an action at law, and that that was a sufficient remedy, if such a right really existed. Upon this latter point, his Lordship apprehended that the practice of the Court had uniformly been, where such a right existed, to grant an injunction in the first instance. Unless all that had been done in a Court of Equity was to be undone—unless the whole of the jurisdiction of the Court of Chancery was a jurisdiction founded altogether in usurpation, such was the fit course to be adopted. If it was thought proper to alter the law of the country in this respect, be it so; but no Judge in the country would venture to act upon any other principle, until such an alteration took place. If authors were compelled to bring action after action against those who violated their rights of property, or had been guilty of a breach of trust or contract, without first resorting to a Court of Equity for an injunction to prohibit those persons from doing the wrong, then there certainly was an end to the jurisdiction of this Court; but he believed that if such an alteration took place, not a very long period would elapse before the loss of that jurisdiction would be fully felt, and as deeply regretted. Another objection raised by the defendants, was with respect to the peculiar circumstances and situation of Mr. Abernethy. It was said, that that Gentleman was not a Lecturer, and that those who attended him could not be placed under any prohibition; and further, that by the regulations of the Royal College of Surgeons, every member of the profession, before admission into the Society, was bound to attend a certain course of scientific lectures. On these grounds, it was, therefore, contended that the application could not be sustained.

When this matter was formerly before the Court, the motion was sup-

ported entirely on the ground of literary property, and he could not then see enough to authorise him to grant the injunction before an action had been tried at law. It then struck his mind very forcibly, that the mode of proving the right at law was to show that the plaintiff had composed a work which had been pirated; and it did not then appear to him that a Court of Equity could interfere. At the same time he had thrown out a hint, that on the ground of trust a party might make out a case fit for the interposition of the Court, notwithstanding the non-existence of any writing, because otherwise it would be competent for any individual to be the publisher instead of the lecturer.

In the whole of his professional experience *he certainly never recollected a case similar to the present.* That of Dr. Cullen's undoubtedly came nearest to it in point of circumstances; but there the bill for the injunction had been hastily penned, and appeared to have been as speedily granted. He should be extremely sorry if any thing fell from him in the course of his judgment, which should have the effect of bringing into question the rights of those meritorious individuals who were in the habit of delivering lectures in or out of the Universities; or that he should be supposed, in the slightest degree, to encourage the notion that such publications could be made, consistently with such ideas of right. But still great difficulties presented themselves in granting injunctions, in cases where no composition was in existence, and he thought the question should be first tried at law.

Upon looking at the case in the light of trust and contract, there could be no doubt but that an injunction might be obtained upon these grounds. Undoubtedly out of contract a party might acquire a right, which a Court of Equity could protect; with respect to some of the cases on this point, this Court had carried its doctrines to a very great extent. Of this, the case of letters was a very strong and convincing proof; and it had been frequently decided, that where a writer of a letter said to the receiver of it, "You may make what use you please of it," the receiver might yet make no pecuniary property of such letters, notwithstanding the language of the writer.

With respect to the point of contract, the question was, could it give the Court jurisdiction? Some of the cases relative to various medicines, had been decided upon peculiar grounds; and where a person had a property, in a particular medicine, consisting in the knowledge of the manner in which it was to be made up, which knowledge had been communicated to no one, the Court would not protect unless there had been a gross violation of contract. There were other cases of the same kind, which proceeded upon the utility of the medicines. The law had, however, declared that a person should protect himself from such violation by patent, thus giving the public a consideration, consisting in the registration of the specification, by which the world would know the patent when the whole term of fourteen years had expired. Where injunctions in these cases were sought to prevent parties from disclosing secrets, the difficulty felt by the Court was of this nature; that in order to know whether the injunction ought or ought not to be granted, the Court must be acquainted with the secret itself, and then the difficulty was, the secret being disclosed, how to prevent its finding its way out of the doors at the bottom of the hall.

Then, as to the objection with respect to the situation of Mr. Abernethy (putting out of the question the point as to literary property, which he did not mean to decide), the questions were, what weight it ought to have with the Court, added to the delay which had arisen in submitting the application? Upon the point of contract, then, it appeared to him that the questions were two-fold: 1st, whether there was such a legal contract existing between Mr. Abernethy and the defendants as could sustain an action? and secondly, whether, supposing there was a contract, a violation of which would sustain an action at law, an injunction could be properly granted? In looking at the case in this point of view, it would also be necessary to observe the particular situation of the defendants, and to consider whether with respect to them the doctrine of contract could be ap-

plied. The Court had not yet been informed whether the defendants had attended at the lecture room as pupils, or otherwise; nor was it shown whether they were informed by the pupils of what had passed, or by some short-hand writer employed for the purpose, or whether the defendants were not short-hand writers themselves, and had themselves attended. These were matters which required consideration, as showing whether any contract existed between the parties; and if there were no contract, then no action could be maintained. This then would be an application for an injunction in a case where no action at law could be maintained, and a very important question would arise, whether the very means by which the defendants had become possessed of the lectures, a Court of Equity would not say, should not be employed?

Now I have stated these observations in this case for the purpose of explaining, as well as I can, that the case appears to me to be an *exceedingly important one*, with respect to all the grounds on which it can be put, and having stated these general heads, I shall stop here to-day, now representing to you, that when I come into Court on Friday morning I shall deliver myself entirely of this case, one way or the other, and I think it better for me to pause for the course of those eight and forty hours, before I finally dispose of it; for I think it absolutely due in a case, not only of great importance with respect to those who are the immediate parties in it, but of great importance with respect to all literary men standing in the situation in which Mr. Abernethy stands, and with respect to all publishers of useful works, and I feel it my duty to state, that THE LANCET appears to me to be *a work of great utility*, certainly of very great utility; but still the utility of the thing can not determine the right of publishing these lectures, and therefore let this case stand till Friday; and, Mr. Horne, I shall have no objection if you will delight yourself with reading it until that time. There is (smiling) some good-humoured poetry in it. I don't know whether Mr. ROSE wrote it, but it is a little in his style. (A loud laugh amongst the barristers.)

FRIDAY.

The LORD CHANCELLOR entered Court at an unusually early hour this morning, to deliver his judgment in this important case. He began by observing upon the settled, undisputed law, admitted by every lawyer, that where lectures were written, previous to delivery, an injunction might be well supported to restrain publication, for there a distinct piracy could be proved at law. He then adverted to the situation in which Mr. Abernethy stood, as Lecturer of St. Bartholomew's Hospital, and remarked, that he had no evidence before him, to induce him to think that Mr. Abernethy was not at liberty to lecture; on the contrary, the affidavits before the Court were affidavits which stated what had been the usage, not only in the plaintiff's time, but in the time of those who went before him, as to reading lectures in this Hospital. The case was therefore reduced to this simple question, whether, where lectures were orally delivered, an injunction could be allowed to restrain publication?

Now, where the lecture was orally delivered, it was very difficult indeed to say, that an injunction could be granted upon the same principle upon which it would be allowed to protect literary composition, because every Court must be satisfied that the publication complained of was an invasion of the written work, and this could only be done by comparing the composition with the piracy. But it did not follow, that, because the information communicated by the Lecturer was not committed to writing, but orally delivered, it was therefore within the power of the person who heard it to publish it. On the contrary, without going fully into the grounds upon which he had formed his judgment, he was clearly of opinion, that whatever else might be done with it, the lecture could not be published for profit. He had the satisfaction now of knowing, and he did not possess that knowledge when this question was last considered, that this doctrine was not a novel one, and he was happy in being able to say, that this opinion was confirmed by that of some of the Judges of the land. He was, therefore, clearly of opinion, that

when persons were admitted as pupils or otherwise, to hear these lectures, although they were orally delivered, and although the parties might go to the extent, if they were able to do so, of putting down the whole by means of short-hand, yet they could only do that for the purposes of their own information, and could not publish for profit that which they had not obtained the right of selling. The consequence, therefore, was, that with respect to any future lectures, Mr. Abernethy might deliver, there could be no doubt that the injunction ought to be allowed. The only question, then, which remained for consideration was, whether by reason of this motion not having been renewed until these lectures had been fully published (and he observed in the original publication a strong recommendation of them in the first instance, and a representation of their being the most useful lectures that could well be, concluding, however, by something like a hint, that they were scarcely worth publishing at all), the injunction ought to prevent the future sale of those already published. This was the only remaining doubt which existed in his mind upon the question; but after a full consideration, his opinion was that the injunction ought to go to that extent, and should include them also. If he found reason to alter his opinion in this respect, he would take care to acquaint the parties with such alteration. The Registrar would, however, now understand him as including the whole of the lectures already published.

Upon the whole, his Lordship added, he was extremely glad that this case had been brought again before the Court, because he knew the difficulties which were supposed to surround these cases, and the uneasiness consequently excited in the minds of literary men. He was very glad of having an opportunity of removing that kind of uneasiness, and removing it too certainly upon better authority than his own. He should also mention in this case, that, in the first place, he had no doubt whatever an action would lie against a party, who published these lectures, provided, he meant, they were published by a pupil The gentlemen who had published them, were publishers of a work called THE LANCET. In what manner they came by them he did not know, but whether an action could be maintained against them or not, on the footing of implied contract (it might certainly be maintained against a pupil who published for profit); an injunction undoubtedly might be granted, because if there had been a breach of contract on the part of the pupil who heard these lectures read, and if the pupil could not publish for profit, it would certainly be what this Court would call a fraud in a third party. If these Lectures had not been taken from a pupil, at least the defendants had obtained the means of publishing them, and had become acquainted with the matter of the Lectures in such a manner that this Court would not allow of a publication. He should, therefore, for these reasons, allow the injunction to the extent which he had stated.

Such is the present aspect of this very important case—we say *present*, because we can assure Mr. ABERNETHY, and his "Hole and Corner" companions, that the contest has not yet terminated, and further, that it shall not, until the highest tribunal in this country has decreed that the practice of publishing the discourses of *Protected Hospital Surgeons* is illegal.—To the HOUSE of LORDS we are resolved to appeal, but owing to peculiar circumstances, before we can do so, the question must be once more heard in the Court of Chancery. Mr. ABERNETHY will very shortly have another opportunity of introducing the subject to the notice of that Honourable Court, and it is more than probable he will succeed in obtaining another injunction, for owing to the peculiar constitution of the Chancery Court the real merits of the question, and its most important features, can-

not be brought into view. In the House of Lords these difficulties will be effectually superseded by the privilege of being allowed to examine witnesses, and we have evidence of such a nature to adduce, that we are positive it must have the effect of inducing their Lordships to reverse the decision of the Court of Chancery—a decision, as we conceive, opposed to the best interests of the Profession—to the best interests of the Public, and directly hostile to every known principle of policy and justice. We do not wish to be understood in these remarks as casting the slightest imputation on the judicial character of the Lord Chancellor, on the contrary, we believe a more honourable judge never sat upon the bench, and we are fully satisfied that his Lordship believes he has delivered a judgment founded upon the purest principles of equity. Had his Lordship been better acquainted with the facts of this case, there cannot be the slightest doubt that his decision would have been different; and in the *House* of *Peers*, after our witnesses shall have been examined, we confidently anticipate that his Lordship will stoutly advocate the legality and propriety of publishing the lectures of all *Protected Hospital Surgeons*.

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# HOSPITAL REPORTS.

## GUY'S HOSPITAL.

*Case of Strangulated Scrotal Hernia.*

William Hallum, a man of spare habit, aged 50, was admitted into Job's ward on Friday morning, 17th June, (about seven o'clock,) with a large scrotal hernia of the right side; he stated that he had been the subject of hernia upwards of ten years, during which time he had not worn a truss, and that the hernia frequently descended, but was easily returned when he assumed the recumbent posture. It came down on the morning of his admission, about nine o'clock, and finding that he was unable to return it, he came to the hospital.

The hernia was very large and firm, the integuments at the lower part of the tumour were dark coloured, but there was not much tenderness upon pressure, and the testicle could not readily be felt. He complained of a dragging pain from the navel to the tumour, and he had vomited several times before his admission; his pulse was slow and oppressed. He was directed to be bled to the amount of 16 oz. which produced much faintness and consequent relaxation of the muscular system, and whilst in this state, the taxis was employed for some time by Mr. Key's dresser, but without success; finding these means ineffectual to reduce the hernia, the patient was put into a warm bath, and kept in it until he became faint; being removed to his bed, the taxis was again employed by Mr. Key, and in a few minutes he succeeded in returning the intestine.

Sir A. Cooper observes, that the stricture in old and large hernia is generally at the external abdominal ring; in the present case this could readily be distinguished as the seat of stricture.

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## ST. THOMAS'S HOSPITAL.

*Case of extensive Disease of the Wrist.*

D. P. ætat. 48, admitted April 21, into Jacob's Ward, under the care of Mr. Tyrrell, with extensive disease

of the wrist; he is of a sanguineous temperament, and irregular habits. About ten weeks before admission into this Hospital, he applied at Guy's, with a bursal ganglion, which was opened with a lancet by one of the dressers, and the fluid evacuated; the puncture healed without any bad symptoms; in about three weeks after the opening of the tumour, he drank rather freely of spirits, a considerable inflammation attacked the wrist, which went on to suppuration, with high constitutional irritation and great pain in the part; he took a little opening medicine, and on the abscess pointing, it was opened by a surgeon, and a considerable quantity of pus was evacuated; he applied poultices, and appeared to be doing well, but again indulging in his accustomed potations, he had another attack of inflammation and suppuration; he then applied, and was admitted; with several sinuses about the wrist joint, and a considerable discharge, he is unable to bend the joint, but has the use of the fingers; he was ordered to take *half a grain of opium night and morning, to have a lotion and linseed poultice* applied to the part, and on the 23d to take a pint of beer and a little meat. in May he left the Hospital unknown to Mr. T. and again indulged himself in spirits, which caused the wrist to put on an unhealthy action; before it had been doing well, and on the 8th June he was ordered to apply the black wash; the wrist is healing, but in all probability there will be anchylosis of the joint.

## MIDDLESEX HOSPITAL.

### *Case of Suppuration of the Ancle Joint.*

James Duff, aged 40, of sallow complexion and emaciated appearance, was admitted on April 5th, under the *care* of Mr. JOBERNS, with disease of the ancle joint. He stated that about twelve months since he suffered considerable injury of the joint, by a violent sprain; swelling and inflammation succeeded this injury, and he became daily worse up to the time of his admission. He had been an out-patient of Mr. Joberns for some time, but we did not learn that any *very active measures* were adopted in his treatment. About a fortnight before his admission, matter having formed in the joint, made its way out by ulceration near the instep, since which several openings have been formed, and there are at this time six or eight sinuses communicating with the joint, from which immense *quantities of matter* are *daily discharged*.

The patient's health is much impaired; the copious and long continued suppuration has given rise to hectic fever. He has a frequent small pulse, with profuse nocturnal sweats, and is much emaciated.

The constitutional treatment employed since he has been in this Hospital has consisted of an aperient powder, *occasionally of decoction of sarsaparilla*, two ounces, with ten grains of *carbonate of soda*, three times a day, and of late he has taken an *opiate* at bed-time! Upon visiting him on the 16th, we learned that *his bowels had not been open for five days, nor had he taken any medicine for that purpose*. He expressed great anxiety to have the limb removed, and he has *repeatedly* intimated that wish to Mr. Joberns.

18th. He again repeated a wish to have the diseased joint removed. The constitutional suffering is very great; pulse 110; tongue white in the middle, furred toward the root; the patient complains greatly of want of sleep; bowels partially relieved.

20th. The circumstances of the case remain just as before described; the night sweats very profuse, and the decoction of sarsaparilla and soda still continued!!!

The observations on this case, which we had intended to have subjoined, must be deferred until the next Number.

## BARTHOLOMEW'S HOSPITAL.

Robert Pustle, æt. 31, was admitted into the Hospital, six weeks ago, under Dr. LATHAM; he complained of pains in his limbs, and was treated for rheumatism. At the upper and front part of the thigh was a large tumour, hard and incompressible, which was supposed to be enlargement of the inguinal glands. It was leeched and poulticed. Dr. LATHAM recommended him to come into a surgeon's

ward, and accordingly he was received under Mr. LAWRENCE about ten days ago; who being informed by Dr. L. that it was simple enlargement of the glands of the groin, paid no particular attention to the case, and ordered leeches to be applied occasionally. On Sunday the 19th, the patient was seen by Mr. L., he had been delirious during the night; complained of pain in the head, his pulse 128, skin dry and hot, tongue white, his manner betraying much nervous agitation; tumour in the groin very painful. These symptoms induced Mr. L. to examine the case more minutely; and, placing his hand upon the tumour, he thought he felt the fluctuation of matter, and proceeded to examine with both hands in order to decide on the propriety of letting it out; but, to his astonishment, felt the strong and decided pulsation of a large aneurismal tumour: no pulsation could be felt in the arteries of the foot; and this, with the œdematous state of the limb, left no doubt on his mind as to the true nature of the case; viz. aneurism of the femoral artery. On questioning the man, he said, the tumour had commenced (to use his own words) "*like a pulse*; that when it first came, if he laid the palm of his hand on it, he found it, thumping in grand style, but that afterward it became quite hard, and he could not feel it at all." During his stay in the Hospital several surgeons had examined the tumour, but no pulsation was felt, which is a circumstance worthy of observation: viz. its having pulsated in the commencement, ceased to beat for five or six weeks, and after such cessation to recommence. Mr. L. ordered the man to be bled from the arm, and said he would be at the Hospital at half-past seven to consult with any of his colleagues, who might be able to attend, as to the immediate necessity of operating. A little before the time appointed, Mr. LAWRENCE, Mr. LANGSTAFF, Mr. WELLBANK, and a number of pupils, met in the square, where they waited patiently, till five minutes to eight, for the presence of Mr. VINCENT according to appointment, but no Mr. V. was forthcoming; whose delay, we have no doubt, was occasioned by his conviction, that his presence would throw sufficient light on the operation; and, consequently, the day-light was useless. Mr. LAWRENCE, however, *preferring* the day-light, went up to the ward, accompanied by Mr. LANGSTAFF and Mr. WELLBANK; and, by the time they had decided on the operation, Mr. VINCENT arrived just in time to give his *usual* sanction to the measure which had been already decided on. The blood which had been taken away in the morning was buffed and cupped. The patient being brought up into the operating theatre, Mr. LAWRENCE began by making an incision three inches in length, and about half an inch above and parallel to Poupart's ligament, by which the tendon of the external oblique was exposed; this being divided, Mr. L. made a vertical incision through the internal oblique and transversalis; and with his finger and the handle of the knife, raised the peritoneum, and felt the artery pulsating; which having separated from the vein, and ordering the thigh to be flexed, he passed the ligature under from within outward, and appealed to Gentlemen present as to the certainty of the ligature being under; they having assured themselves of the fact, the vessel was tied. The pulsation in the tumour ceased immediately, and the tumour felt more elastic and soft. The wound being brought together with straps of adhesive plaster, a pad of lint was applied in the course of the incision, and the man carried to bed. At 11 o'clock, the pulse continuing in the same state, 12oz. of blood were taken from the arm. On Monday 20th, passed a very restless night; did not sleep during the night; pulse 130, quick, hard, and with a jarring feel; the limb is very warm, cough troublesome, blood taken last night much cupped and buffed; has taken no medicine but a little house physic; during the day he was slightly delirious. Mr. LAWRENCE saw him at 8, and ordered him to be bled to ℥xvi.]

Tuesday 21st, much the same; pulse 115, not so hard or quick, it has lost that jarring feel; did not sleep at all; wandered a good deal during the night, and continues to do so at intervals; the tumour is much more soft and compressible; the heat of the limb the same as yesterday.

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